

## Summary of the Friday Sermon Delivered by Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV on 26<sup>th</sup> April 2002

On the Divine quality of *Kibriyai* (Grandeur) by virtue of the Divine attribute of *al-Mutakabbir* (The Supreme).

The root word *kibr* that signifies grandeur and domination and this is a characteristic that befitted none but Allah's Being for Whom it was a laudable attribute and when applied on humans, the adjective was condemnatory.

The Holy Prophet (peace and blessings be on him) enjoined to adopt Righteousness and to declare Allah's greatness whenever present on a place of high elevation:

It was narrated from Abu Hurairah that the Messenger of Allah said to a man 'I advise you to fear Allah and to say the *Takbir* in every high place.'<sup>1</sup>

The Holy Prophet (peace and blessings be on him) admonished that in Heaven only a sheet of haughtiness will come in between the Countenance of Allah the Exalted and people.<sup>2</sup>

Allah the Exalted enhances that person by one degree who adopts one degree of humility for Allah's sake and downgrades a person by one degree who is haughty by one degree:<sup>3</sup>

Jundub reported that Allah's Messenger ﷺ stated that: A person said: Allah would not forgive such and such. Thereupon Allah the Exalted and Glorious, said 'Who is he who adjures about Me that I would not grant pardon to so and so; I have granted pardon to so and so and blotted out his misdeeds (and have rejected the one who took an oath that I would not grant pardon)'.<sup>4</sup>

Jabir narrated that the Messenger of Allah said 'Indeed the most beloved among you to me, and the nearest to sit with me on the Day of Judgment is the best of you in character. Indeed, the most disliked among you to me, and the one sitting furthest from me on the Day of Judgment are the *Thartharun*, and the *Mutashaddiqun* and the *Muthafaihiqun*.' They said 'O Messenger of Allah! We know about the *Thartharun*, and the *Mutashaddiqun*, but what about the *Muthafaihiqun*?' He said 'The arrogant'.<sup>5</sup>

The Promised Messiah (on whom be peace) said that arrogance was a vice worse than murder and that humility was a prerequisite for a believer.<sup>6</sup>

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<sup>1</sup> Abu Abdullah Muhammad ibn Majah. *Sunan ibn Majah*.

<sup>2</sup> Muhammad ibn Ismail al-Bukhari. *Sahih Bukhari*.

<sup>3</sup> Ahmad ibn Hanbal. *Musnad Ahmad ibn Hanbal*.

<sup>4</sup> Muslim ibn al-Hajjaj. *Sahih Muslim*.

<sup>5</sup> Abu Isa Muhammad ibn Isa al-Tirmidhi. *Jami al-Tirmidhi*.

<sup>6</sup> Hazrat Mirza Ghulam Ahmad. 3<sup>rd</sup> June 1901. *Malfuzat*: ii. 171.

Both Adam (on whom be peace) and Satan had sinned but Adam (on whom be peace) had not been arrogant and had confessed to his sin and among the many abilities of the prophets of God one is negation of one's self in that greatness only belongs to Allah.<sup>7</sup>

The Promised Messiah (on whom be peace) told us that the finest and most excellent way to purify one's self was to shun all manner of arrogance, be it of knowledge, of wealth or one's lineage because all light that dispels darkness comes from God and the true cognisance is attained only when man considers himself to be nothing and seeks that which eradicates the egotistic self.

The Promised Messiah (on whom be peace) admonished his community to avoid arrogance for it is most abominable in the sight of God, he warned that God can take away physical beauty and health from those who deride fellow human beings about the same and that one should make pure intention and adopt absolute humility so that Allah may have mercy on one:

I admonish my **Community** to shun **arrogance** as arrogance is hateful in the eyes of **God, the Lord of Glory**. You may not perhaps fully realize what arrogance is. Then listen to me as I speak under the direction of God.

Everyone who looks down upon a brother because he esteems himself **more learned**, or wiser, or more proficient than him is **arrogant**, inasmuch as he does not esteem God as the Fountainhead of all intelligence and knowledge and deems himself as something. Has God not the power to afflict him with lunacy and to bestow upon his brother, whom he accounts small, better intelligence and knowledge and higher proficiency than him? **So also he** who, out of a mistaken conception of his wealth, or status, or dignity, looks down upon his brother, **is arrogant** because he forgets that his wealth, status and dignity were bestowed upon him by God. He is blind and does not realize that God has power to so afflict him that in a moment he might be reduced to the condition of the lowest of the low, and to bestow upon his brother whom he esteems low greater wealth than him. In the same way, he who takes pride in his physical health, or is conceited of his beauty, good looks, strength, or might and bestows a **scornful designation** on his brother making fun of him and proclaims his physical defects **is arrogant**, for he is unaware of God Who has power to afflict him with such physical defects as to render him worse than his brother and to bless the latter so that his faculties should not suffer decline or be stultified over a long period, for He has power to do all that He wills. Similarly, he who is neglectful of Prayer on account of his dependence upon his faculties **is arrogant** for he has not recognized the Fountainhead of all power and strength and relies upon himself. Therefore, dear ones! Keep all these admonitions in mind lest you should be accounted arrogant in the estimation of God Almighty unknowingly.

He who out of pride corrects the pronunciation of a word by his brother **partakes of arrogance**. He who does not listen courteously to his brother and turns away from him partakes of arrogance. He who resents a brother sitting next to him partakes of arrogance. He who mocks and laughs at one who is occupied in Prayer partakes of arrogance. He who does not seek to render full obedience to a **Commissioned one and Messenger of God** partakes of arrogance. He who **does not pay full attention** to the directions of such a one and does not study his writings with care also partakes of arrogance. Try, therefore, that you should not partake of arrogance in any respect so that you may escape ruin and you and yours may attain salvation. Lean towards God and love Him to the utmost degree possible and fear Him as much as anyone can be feared in this life. Be pure hearted and pure intentioned and meek and humble and free of all mischief so that you may **receive mercy**.<sup>8</sup>

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<sup>7</sup> Ahmad. 28<sup>th</sup> April 1907. *Malfuzat*: v. 216.

<sup>8</sup> Ahmad. *Nuzoolul Masih*. (Ziya al-Islam, 1902). *Ruhani Khazain*: xviii. 402, 402. *The Essence of Islam*: ii. (1979, 2004). 35 – 367.

